SOME
Brief Remarks

On a Paper printed and annexed to the Narrative of the proceedings of the Elders and Messengers of the Baptized Churches of Christ, asserting the Doctrine of Personal Election and Final Perseverance, who met in London, *on* May *the* 17. 1692. *to consider of several Cases, in order to preserve and encrease their mutual Love, Peace, Concord, and Welfare among themselves.*

After some persons had preached up, printed and made several Challenges to Dispute with their Brethren for the practice of the common way of Singing, and began to bring it in use in publick Worship; I thought it my Duty to present to others, what I believed to be the mind of God in that matter, in a Brief Discourse and Book Intituled, *Prelimited Forms of praising God vocally sung by all the Church together, proved to be no Gospel Ordinance.* And upon my complaint in a Sheet I since published of the wrong Mr. *Keach* had done me, by falsly representing the aforesaid Book, in his pretended Answer to it, (wherein he so strangely counterfeited and metamorphosed what I had delivered on that Subject, that none could discern from his Treatise what I asserted in many things concerning Singing) he made an

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Appeal in Print, for the Caſe to be ended by ſome Brethren choſen by each of us; which notwithſtanding I accepted thereof, yet he was Inſtrumental ſoon after to publiſh a Book called, *Truth vindicated*, (if not a Contriver of it) in Anſwer to his Appeal, ſmoothing over, and vindicating his groſs abuſing of me, to which the Authors of it were aſhamed to put their Names. Upon which, after my freſh complaint by Letter to him, and his refuſing to accept of, or propoſe ſome methods to ſecure a fair Inſpection, and to make publick ſatisfaction according as his Friends and mine ſhould determine the Caſe, ſeveral worthy Elders inſpected both our Books, and have in vindication of my complaint preſented their charge againſt him under their Hands, as largely appears in my printed Narrative of the Riſe, Occaſion and Management of the Controverſie of Singing; which together with my Reply (to Mr. *Keach's* Book and others) that I lately publiſhed, has met with ſuch unchriſtian Entertainment as herein follow-eth.

Upon my reading the aforeſaid Paper joined to that Narrative, and meeting with ſome things at the end of it, reflecting on a Book or two I lately publiſhed in Reply to Mr. *Benjamin Keach's* Tra-tiſe, Intituled, *The Breach repaired in God's Wor-ſhip, or Pſalms, Hymns, and Spiritual Songs proved to be an holy Ordinance of Jeſus Chriſt*, and to ſe-vers others who have wrote againſt me on that Subject; which conſidering that my Book was not the concern of that Paper, and concluding that and my ſelf greatly wronged therein, I thought juſt and equitable to clear them, and my ſelf

eſſary for the future preventing of any ſuch unfair, or corrupt determinations to be ſpread abroad and read with thoſe Narratives to the Members of all our Churches, to acquaint them with it in this publick way. And in order thereunto, I ſhall firſt recite the latter part of that Paper.

Say they, "We have alſo conſidered and determined, (that for the prevention of any farther reproach and diſhonour that may come upon the Name of the Lord, and your holy Profeſſion, that nothing will prove more effectual for this end, than) That all Perſons that are concerned on both ſides in this Controverſie, be deſired, and we do deſire and determine, that they ſhould call in, and bring all their Books hereafter mentioned into this Aſſembly, or to whom they ſhall appoint, and leave them to their diſpoſe. And that if any do perſiſt in this reproachful method, we do ſeriouſly deliver it as our Sence, [That that Perſon or Perſons, do thoſe things that ſow Offences, Diſcord and Diviſion among the Churches of Chriſt, and ſhould be ſo remarked.] We could intreat you upon our Knees, might we prevail with you in this matter, that you would join together to keep the unity of the Spirit, and of our holy Profeſſion, in the Bond of Peace.

"Moreover, we intreat and determine, that it be inſerted in the Narrative, that none of the Members of the Churches do buy, give, or diſperſe any of theſe Books aforeſaid under-writ, nor any other that have thoſe uncharitable Reflections in them againſt their Brethren; and

" that no Perſon do ſell them, or give them to " others.

" The Names of the Books ſome of which we " have ſeen, and all others that have ſuch Reflecti" ons, thô not ſeen, are,

1. A Sober Reply to Mr. *Robert Steed's* Epiſtle.
2. Truth Soberly Defended.
3. A Serious Anſwer, *&c.*
4. Truth cleared, or a brief Narrative of the Riſe, *&c.*

That which I ſhall firſt obſerve from the foregoing Citation is, That thô there are ſome general Expreſſions in that determination that include all Perſons concerned in the Controverſie, yet is plain, and the Reader may judge of it from the words before recited, that the Books they determine ſhould be called in are expreſly limited to thoſe (four) Books before mentioned, and that the words in the following Paragraph, *viz. That none of the Members of the Churches do buy, give or diſperſe any of thoſe Books aforeſaid under, nor any other that have thoſe uncharitable Reflections in them,* do alſo limit their determination to the Four Books expreſly named: Indeed if we take the words to have relation only to the immediate preceding Paragragh herein recited, then to take in other Books beſides thoſe Four, but the words cannot be fairly ſo taken. 1. Becauſe of thoſe Books, neither of which are mine having been examined, as appears in the for-

part of that Paper, wherein they are charged with particular matter of Fact and Reflectious) are therein before expreſly named, and ſo thoſe two Books only are to be underſtood in thoſe words [aforeſaid under-writ] and then my Books are included in the following words, *viz. Nor any other that have thoſe uncharitable Reflections in them*; and theſe following words, *viz. The names of the Books, ſome of which we have ſeen*, (which implicitely confeſſeth that ſome of the Four Books they had not ſeen) *and all others that have ſuch Reflections, tho' not ſeen*, are, 1. A Sober Reply, *&c.* do confirm the ſence I have given, which is all one as to ſay, The names of the two Books we have ſeen, which are before expreſly named and examined in this Paper, and the Names of all others not ſeen that are included in our determination are, 1. A Sober Reply, *&c.* 2. Truth Soberly defended. 3. A Serious Anſwer. 4. Truth cleared, *&c.* And ſo the ſecond and fourth of theſe Books which are mine they own they had not ſeen. But if any ſhould Cavil at this Expoſition of thoſe words before recited, as my Antagoniſts are apt enough to do with that which does not pleaſe them, and will have the determination, tho' contrary to the genuine Sence of the words to include other Books beſides thoſe Four within named, yet as the general Expreſſions can diſcover thoſe other Books not therein named to no others than ſuch as have been well acquainted with them, and with the Reflections of thoſe Books named and referred to in that Paper, ſo the mark put upon them is ſo private as to be left to the judgment of the diſperſers and receivers of them, whether

they have ſuch Reflections or no as are referred to in that Paper, is really no publick mark at all ſet upon them, and conſequently no other Books are openly forbidden to be diſperſed but thoſe Four expreſly named.

Now when I firſt read the aforeſaid determination in the Copy, the Printer had (which was brought to my hands from Mr. *Keach* by one of our Elders to tranſcribe) before it was publiſhed I wrote the following Lines at the bottom of the ſame written Paper, *viz.*

Whereas at the end of this Paper there is mention made of ſeveral Books, and that none of the Members of Churches ſhould buy, ſell, give or diſperſe them, ſome of which they confeſs they have not ſeen, and for as much as two of them have been examined and inſpected into as is witneſſed in this Paper under the hands of ſeven Brethren, then the other two Books that appears herein not to be ſeen or inſpected by them are named and intituled; the firſt, Truth Soberly Defended. *The ſecond,* Truth cleared, or a brief Narrative of the Riſe, &c. *Therefore knowing that theſe two Books were never examined by thoſe ſeven Brethren, nor any others, ſo as to have any particular charge of Reflections, or matter of Fact preſented againſt them as the others had, and that the Paper of Advice not to publiſh or diſperſe them abroad was openly cancelled and torn in pieces in the Aſſembly. I do by the Advice of ſeveral Friends hereby teſtifie and declare, that ſo to publiſh the names of both my Books among the others, was*

great abuſe and wrong to me, and a corrupt impoſition on the Churches.

Witneſs my Hand

June 4. 1692.

Iſaac Marlow.

Theſe recited Lines I delivered with that Paper to Mr. *Keach*, who had the publiſhing of it, with the Narrative, ſuſpecting that the Names of my two Books were by ſome means or other unfairly put in among the reſt that were therein named; for tho' our Countrey Brethren (I ſuppoſe through ſome wrong Information or Inſinuation of Mr. *Keach*, or ſome of his Friends) had raſhly preſented us who had wrote againſt the common way of Singing, with a Paper of Advice and Concluſion to all that were concerned in this Controverſie, that none of our Books ſhould be diſperſed that were then printing, or already printed, but not publiſhed, but that they ſhould with our written Papers be brought in and left to their diſpoſe, and Mr. *S. B.* Mr. *Keach*'s great Friend, and one of the ſeven Brethren, had ſaid my Books ſhould be Burned; yet they being afterwards ſenſible of their too haſty proceeding againſt them, asked me, If I would leave the determination of the matter to them? to which I anſwered, *That they had already determined the Caſe before they had examined or inſpected into the Truth of the matter; that right or wrong, true or falſe, good or bad, my Books ſhould not be publiſhed among the Churches.* And when I had before put this queſtion to another of the Seven Brethren, *viz.* That in Caſe there were publiſhed an apparent Lie againſt the Holy Ghoſt,

whether it might not be called ſo in Print? He anſwered, That if it were it ſhould not be ſo called, which inſtance I gave to the reſt of the Seven Brethren, and told them, That I knew not but if I ſhould tye my ſelf to their determination, they would condemn my Books for expreſſing of matter of Fact in its moſt proper terms; upon which they cancelled the Paper of their Advice and Conclusion to us, and it was openly tore in pieces in the Aſſembly, and then they told me, That now they ſhould proceed on a new bottom, and asked me again, If I would leave the Caſe to their determination, and they (*viz.* the Seven Country Brethren) would examine into the matter of Fact and Reflections? To which I anſwered, That tho' the Paper was torn, yet the Perſons were the ſame who had judged my Books before; but I ſeveral times earneſtly requeſted them to examine my Books, and told them, I would ſeriouſly conſider of any thing they ſhould lay before me, and did divers times faithfully promiſe, that if any thing appeared amiſs in them, either as to matter of Fact, or undue Reflections, I would make a full ſatisfaction for it as the nature of the thing ſhould require; but tho' Mr. *Keach* had my Books, and ſome others had my Narrative, whereby they might have quickly drawn up a Charge againſt me, if there had been matter for it, ſeeing the matter of Fact charged on him and others therein, *&c.* was ready collected to their Hands, yet there was no particular Charge exhibited againſt me, or my Books, by Mr. *Keach*, or any other, or by the Aſſembly, and therefore there is no reaſon to conclude (tho' it was moved by Mr. *Keach's*

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great Friend, and I think by himſelf too) that the ſubſtance of the Paper that was torn ſhould be inſerted in that Paper to be annexed to the Narrative. For to imagine that the Seven Countrey Brethren without having examined my Books ſhould any ways afterwards jointly conſent to it, would be to imagine them guilty of ſuch a great and palpable piece of partiality as would blemiſh their Reputations with great Injuſtice, or to betray the great weakneſs of ſome of them in being out-witted by ſuch among them, as we know to be very zealous for Mr. *Keach*'s Cauſe: or to conceive they did privately examine my Books, and jointly order their Names or Titles to be put in that determination without exhibiting any particular Charge againſt them in that printed Paper, or any ways acquainting me with my Offences (if they had found any) would have been to condemn my Books without giving their Reaſons for it to convince me wherein I had exceeded in any matter, and a denial of the ſatisfaction I offered in ſuch a Caſe, and ſo would have looked as if they were reſolved to accept of nothing, tho' never ſo juſt and equitable for the publiſhing of my Books. But to imagine thoſe Seven Brethren had made ſuch a private Inſpection, is contrary to the plain words in the printed determination, wherein they own they had not ſeen them, and therefore I gave my aforeſaid Teſtimony to Mr. *Keach* in thoſe few Lines at the bottom of that written Paper, as I thought the moſt likely way to have prevented ſuch further trouble (and undeſireable work as this is, if the Truth had not ſuffered under this unjuſt determination) as to clear my Books and

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my ſelf, by laying open to the Churches the irregular Actions of ſome Perſons which apparently appears in the aforeſaid printed Paper from the following Conſiderations.

1. Becauſe there is not the leaſt mention made of my Name in any part of that Paper, as there is of others, whoſe Books the Seven Countrey Brethren have examined and inſpected into; neither is there any particular Charge therein exhibited againſt me, or my Books, as there is againſt thoſe others therein named (nor ever was by the Aſſembly) for any thing I have wrote either of matter of Fact or Reflections: and therefore it is a ſtrange, unchriſtian, partial and unjuſt action of ſuch who put the Names of them in that Paper with the other two *Books*, when they are not at all concerned with them, or were ever ſo examined or inſpected into by thoſe Seven Brethren, as is manifeſt therein, in that it is owned they had not ſeen them, that is, as I underſtand them to mean ſo, as to have examined into the Truth of what they are; for ſome of them had my Narrative, tho' ſome of them after they had cenſured my Books, told me they had not read it.

2. It therefore clearly follows, that the puting the Names of my two Books among the reſt, whereby they are in general cenſured and determined, that none of the Members of Churches ſhould buy, ſell, give or diſperſe them, is an Immoral wrong to me, in hindring the Sale of my bound Book of Reply to Mr. *Keach* and others, for that ſome Perſons have from thence the ſlighter thoughts of it, as neither worth their buying nor reading.

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3. This action whoever is guilty of it, appears of a black aſpect; for what reaſon is there that Mr. *Keach*'s Book called the Breach repaired, *&c.* and Mr. *Joſeph Wright*'s Book called Folly Detected, *&c.* And the Book called Truth Vindicated, or Mr. *Keach*'s Sober Appeal Anſwered, *&c.* that have been ſpread abroad among the Churches for ſome time, corrupting and deceiving the Minds of Chriſtians, that theſe ſhould not without being cenſured for it, have liberty to be anſwered in juſt vindication of my ſelf from their abuſes, and of the ſetled Principles of the *B*aptized Churches againſt thoſe Invaders of our Profeſſion: and it is the more groſs and partial, becauſe thoſe *B*ooks are not marked as abuſive pieces, nor forbidden that any more of them ſhould be ſold or diſperſed, nor in the leaſt named in that Paper, tho' there are in them (as is ſhewed in my Narrative, *&c.*) the moſt groſſeſt Lies, Falſhoods and Abuſes as can, I think, be uttered, and ſuch foul Reflections as theſe unjuſtly thrown upon me, *viz.* [a] As a Perſon not fit to meddle with Divine Things: As one that plays the part of a [b] Sophiſter; as [c] juſtifying the Quakers ſilent Meetings; rendring my ſelf but little better than a meer [d] Enthuſiaſt; as a miſchievous Perſon, who to [e] Fire his Neighbour's Houſe, burns down his own: As a [f] Ridiculous Scribler; [g] Braſen-Forehead,

[a] *See Mr.* Keach's Breach Repaired, *p.* 13.

[b] *His Anſwer to* Appendix, *pag.* 25.

[c] Breach Repaired, *pag.* 14.

[d] *Page* 124.

[e] *The Piece called,* Truth Vindicated, *p.* 14. *and Mr.* Joſeph Wright's Folly Detected, *pag.* 17.

[f] *Mr.* Wright's *Poſtſcript.*

[g] *Piece called,* Truth Vindicated, *pag.* 23.

[h] Non-

h i k Joſ. Wright's Folly Detected, p. 35.
l Mr. Benj Keach's Breach Repaired, p. 122
m n o Folly detected, p. 17, 71, 3.

h Non-Churcher, i Ranter, k Quaker, l Nonſenſical, m Novice, n Ignoramus, and o Concenedly Zealous. Now of thoſe Books wherein theſe foul Reflections are, with many groſs Abuſes, and Immoral Falſhoods, there is not one word mentioned of their Names or Titles in all that Paper, tho' the ſubject matter of my aforeſaid Treatiſes are in anſwer to them, and a ſober Reproof of thoſe publick Evils. But ſuch Reflections as are in that Paper referred to, are cunningly caſt on my Books, which is indeed a great a piece of partiality as can be acted by any Perſons: And there is nothing of Juſtice, Honeſty, nor Equity in ſuch a determination, but it looks of an Arbitrary Nature, for at the end of the ſame printed Paper, Mr. *Richard Adams* is appointed to receive thoſe Books that are determined to be brought in and left to his diſpoſe: but notwithſtanding that 1400 of my Narratives were diſperſed, yet he ſince told me, that not one of them was brought to him, which ſhews that our People are not ſo forward to yield ſuch blind Obedience as ſome require; and if their Cauſe be ſo bad as to ſtand in need of ſuch Humane Policy, and Power too if they had it, as to appoint a publick Officer to diſpoſe of or burn thoſe Books (that witneſs againſt their publick Errors and Immoralities) which they cannot anſwer with their Pens, I hope they will not be able this way to proſelyte any ſober Chriſtians to it.

But here I ſhall Anſwer an Objection; ſome may ſay, That the firſt Paper of Advice and Conclu-

ſion herein ſpoken of, was not caneelled or tore pieces on the account of your Books, or any thing that concerns them, but for ſomething elſe contained in it. To this I anſwer, It's true there was a Clauſe in it, unfairly fathered on the laſt Aſſembly before, which would therefore have tended to much trouble and miſchief in a particular Caſe that was between Mr. *Keach*, his Church, and one of their diſſatisfied Members, relating to his and others Communion with them in their practice of Singing, had not ſome Perſons opened the matter to our Brethren, and ſhewed that there was not ſufficient ground for ſuch a Clauſe, and thereby were the occaſion that nothing of the ſame Nature is put in or to the Narrative, but yet that Paper was not cancelled only on that account.

1. Becauſe there was no need of tearing that Paper, when the ſtriking out with a Pen, but as much as one Line would have taken away that Clauſes relation to that Aſſembly.

2. Becauſe at the ſame time, when I refuſed to bind my ſelf to their determination, becauſe they had already raſhly ſentenced my Books in that Paper: They tore it, and preſently told me, that now they ſhould proceed on a new bottom to examine my Books, and give their determination, if I would leave the matter to them: which is an evident demonſtration that that Paper was chiefly torn, becauſe they could not ſtand by that raſh and haſty determination contained in it. And however it was that the Names of my two Books were afterwards inſerted in that Printed Paper, yet ſeeing they are marked for having ſuch Reflections as deſerve the aforeſaid determination, that they

they ſhould not be publiſhed to the Churches, and becauſe the greateſt Reflection in them is made on Mr. *John Chriſtopher*, by thoſe worthy and honourable Elders that inſpected Mr. *Keach*'s Book and mine, and that I think it's my Duty in the way of Truth and Righteouſneſs to vindicate them where there is need of it, eſpecially ſo far as it concerns what they have done in my Narrative, I ſhall therefore preſent the Reader with ſome Reaſons for their charging him with a Lie againſt the Holy Ghoſt, for confidently aſſerting in the Book called, *Truth Vindicated, or* Mr. Keach's *Sober Appeal anſwered*, that the Greek word *Hymneo* is uſed in but two of thoſe four places, wherein I ſaid it was, *viz.* *Matth.* 26. 30. *Mark* 14. 26. *Act.* 16. 25. *Heb.* 2. 12. in all the Greek Copies (he or) they have met with, and that in the other two it is *Hudo*.

1. It is moſt plain that the word *Hudo* is no where uſed, nor any thing like it in all thoſe four Texts aforeſaid, as is Teſtified by thoſe worthy Elders.

2. The word *Hudo* is not Engliſhed in that place where it is moſt wanted to give Intelligence to the unlearned Reader for the Engliſh [to Sing] Line twenty is not there applyed to it, but by the words there repeated, Line 17. 7. is referred to *Hymnos* Line 1. which did occaſion my note on it, nor hath he told his Reader, as he afterwards acquainted my two Friends, which is witneſſed by them in my Narrative, that the two Texts in which he ſaith the word *Hymneo* is not uſed, but *Hudo* is, *Matth.* 26. 30. *Mark* 14. 26. which gives a ſuſpicious Aſpect, that he deſigned to blind the

learned, more than to inform their underſtandings.

3. *Hudo* to Sing, page 19. is not placed next to thoſe four Texts, he Citeth out of Mr. *Jeſſes Lexicon*, but the word *Hymnos* the Noun to *Hymneo* is applyed as uſed in them, one of which is, *Matth.* 26. 30. wherein he denies (in the ſame page) that word to be, which being there put in Greek Characters, and the word *Hymneo* Cited out of my Treatiſe in Engliſh Letters, the unlearned Reader cannot diſcern that his own Authors witneſs againſt him, and that it is the word *Hymneſantes* and *Hymneo* in *Beza*'s Tranſlation, and *Scrivellius* and *Hill*'s *Lexicon*, which he there alſo Citeth out of Mr. *Knollis* Paper, page 8, 9. and applyeth to the ſame word as Mr. *Knollis* does, viz. they Hymned, *i. e.* Chriſt and his Diſciples, *Matth.* 26. 30.

4. He hath alſo acted againſt the Evidence of Mr. *Keach*'s learned Hand (which he endeavours to vindicate againſt me, reſpecting the ſignification of the word *Hymneo*;) for in his Reflections at the end of Mr. *Keach*'s *Breach Repaired*, page 53. out of Mr. *L.* that Learned Hand tells us, that the word *Hymneo* is uſed, *Matth.* 26. 30. Mark 14. 26. *Acts* 16. 25. *Heb.* 2. 12. which are the very ſame Texts wherein I ſaid it was; and he farther confirms the ſame by Citing *Beza* on thoſe places, ſo that Mr. *John Chriſtopher* has acted againſt the Light and Evidence of all theſe Learned Authors he Citeth againſt me, and therefore it appears to be againſt his own Conſcience with deliberation, according to thoſe Elders Charge.

5. He hath put, *Eph.* 5. 19. with the other three

three Scriptures I named, inſtead of *Mark* 14. 26. which made my fourth Text, wherein I ſaid the word *Hymneo* is uſed, which appears from his own words to be done wittingly: for he ſaith, Mr. *M.* ſays, *That the word Sung nor Sing are in none of theſe four places in the Greek Tongue*— *And that* Mr. *M. is under a very great miſtake, in his bold Affirmation that the word* Hymneo *is uſed in the four Scriptures he names*; from whence I obſerve from the words [theſe] and [thoſe] that Mr. did wittingly diſtinguiſh the four Texts he then recited from the four I named, as if they were differently Cited by me on theſe matters, which according to the Elders Charge is a deceitful falſhood, for as much as he could not find the leaſt hint of *Eph.* 5. 19. which he placed for my 4th Text.

6. Mr. *C.* hath alſo uttered another Falſhood page 18. in ſaying, *Thoſe Greek words* Hymneo, Hudo, *Mr.* M. *affirms ſignifies ſimple praiſe*, whereas I never Cited, Named, nor in the leaſt Mentioned the word *Hudo* in any thing I had then wrote or printed.

Now ſeeing I have abundantly ſhewed from a Cloud of Witneſſes, and Inſtances in my former and laſt Treatiſes, that the word *Hymneo* ſignifies ſimply to praiſe or give thanks; and Mr. *Hanſ Knollis* has told us twice in his Printed Paper, It doth not confine it to Songs of Praiſe, and none of my Antagoniſts having been able to ſuppreſs the evidence of thoſe many Authors, and ancient Engliſh *Bibles*, *&c.* which I have Cited to prove the ſignification of that word, I can render no other Reaſon why Mr. *Chriſtopher* ſhould ſo boldly deny

it to be used in *Matth.* 26. 30. *Mark* 14. 26. than at once with a heap of deceit and falshood to darken and confound my Evidence, which he nor others could not answer, not regarding how it also tends to confound the signification that his and his Parties Authors gives of the same word on the same Texts, if it be not used therein: And it being in a thing of so high a nature as wittingly so to deny the word which the Holy Ghost has there used, and to alter the Word of God in his printed book, I leave it to the judgment of all Impartial Christians if it be not an apparent Lie against the Holy Ghost, according to the Elders Charge; if not accompanied with worser Circumstances than appears in that which *Ananias* and *Saphira* committed *Acts* 5. for which they lost their Lives by the immediate Hand of God.

Moreover I shall further note, that this very Perfons Name is put with Mr. *Keach*'s and others to the Epistle Recommendatory of the Book called, *A Sober Reply to Mr.* Robert Steed's *Epistle*, for giving the greater Credit and Reputation to it, and is one of the Authors of it, wherein is published that notorious Slander against the first Baptized Churches, which their printed Confession of Faith does clear them of.

Now for as much as the aforesaid Book called *Truth Vindicated*, is in general witnessed against in my Narrative, under the hands of several worthy Elders, as an unchristian reflective Piece, and that they have set so great a mark upon it, as to charge the Authors of it with a Lie against the Ho-

ly Ghoſt, and for as much as it is alſo witne
againſt at the end of my Narrative, under
hands of Nine other Faithful Brethren in the n
of many others, as an *unchriſtian ſcandalou*
per, wherein are many baſe Reflections and
Falſhoods, deſigned to juſtifie Mr. Keach's *abu*
me; and ſeeing that this Paper-book, nor
Keach's Breach Repaired, wherein are many
Abuſes and immoral Falſhoods, which are co
ed in my Narrative, *&c.* and witneſſed a
him under the hands of the aforeſaid Elders
Nine Brethren, nor Mr. *Joſeph Wright's Folly D*
tected, are not marked in this determination
Pieces that are Scandalous to Religion, not fo
bidden that any more of them ſhould be ſold
diſperſed, nor their Titles in the leaſt mentio
therein, but that my Books (of Reply to th
and juſt Vindication of my ſelf from their Abu
which had no particular Charge exhibited a
them, are ſo unchriſtianly and baſely abuſe
ſhall therefore humbly offer to the Chriſtian Co
ſiderations of all our Churches the following
by way of Query.

1. That ſeeing it is known to all that a
quainted with my ſtate and circumſtances of
that I cannot rationally propound to my ſelf
worldly Intereſt or Advantage by being conc
ed for the Churches in this publick way; for
my gaining the Affections of the greateſt Par
could be, would not give me a proſpect of
future profit: And as for the preſent, could
all my Books on this Subject that are yet re
ing, I ſhould loſe many Pounds by ſerving

this Controverſie; therefore I Query, Whether it does not greatly concern them to examine into this matter, and wrong done to them; in that it tends to ſtifle the Knowledge of the Truth which they profeſs, and to diſcourage all Perſons that would out of love to the Truth and them, ſincerely labour, expend their Purſes, and expoſe their Perſons for their peace and welfare, from appearing in the defence of it and them againſt any invaders of our holy Profeſſion in time to come?

2. Whether it tends to the preſerving of the preſent Peace and Settlement of the Churches in general, that the Books that I have publiſhed on the Subject of Singing, which are cenſured in that Paper, ſhould lye under that irregular determination in the Narrative of the Churches to future Ages? But that if nothing of Errour, matter of Fact or Reflections (worthy of ſuch a cenſure) can be fairly made appear, and juſtly charged on them, they ſhould be cleared, or the Names of them raſed out of that Paper?

3. Whether if the Churches ſhould not examine after the Authors of this Injuſtice, and diſcourage ſuch Actions, it may not further imbolden ſome Perſons to make uſe of the Reputation of the Narratives, hereafter to carry on ſuch private deſigns as may ſpoil the Credit of them, and tend to the trouble, if not ruin of many Churches, and to impoſe ſuch Lies, Falſhoods, Deceit and Slanders on them, as ſome of our new pretended Reformers have already publiſhed?

And whatever pretences any have for ſuppreſſing my Books, becauſe of ſome reproach that may

come to the Name of God and our holy Profeſſi-on, (by open reproving the publick Crimes of ſome Perſons) yet as this will not juſtifie them in doing evil that good may come of it, ſo there is nothing tending more to preſerve the honour and purity of Religion, than for the Profeſſors of it to purge out the leaven of unrighteouſneſs that is among them, and to keep themſelves clean from others Sins; nor ſhould any ſpare the diſcovering of ſuch Immoralities as tend to ſuppreſs the Truth, for this would look as if they favoured Deceit and Falſhood more than Truth and Righteouſneſs. And therefore as thoſe Immoral Evils charged and proved in my Narrative againſt Mr. *Keach* and others out of their printed *Books*, are accompanied with a piece of falſe Worſhip, and for the ſupport and ſpreading the practice of it; ſo if they be not laid open, whereby their Deceit and Folly may be made manifeſt, they may indanger the ruin of many Churches, and of the true Worſhip of God which has been owned and practiſed among us for many years, and therefore it is our Duty in a Chriſtian way to diſcover and witneſs againſt the myſtery of Iniquity that now worketh under the pretence of the moſt pureſt Reformation, which had it been real, our new Reformers might have ſtood the Teſt of this Controverſie with the two-edged Sword of the Word of God; or if the Truth had been on their ſide, and oppoſed by any, they ſhould have rather ſuffered with it, than to have impoſed their practice of common Singing by ſuch falſe and unrighteous means which the God of Truth abhors as much as he did Robbery under the Law for *Burnt Offer-*

ing,

ings, *Iſa.* 61. 8. And if I am branded with the mark of one that ſows Diviſions, becauſe I plainly tell them the Truth, and when all I have done directly tends to preſerve the Peace and Unity of the Churches, and to eſtabliſh the Minds of weak Chriſtians in thoſe very Principles which they have received, and wherein they have walked together in ſweet Agreement for many years, I muſt learn to be contented, and ſuffer for the Truth: And I hope that whatever of this nature I may meet withal, or falſe Aſperſions may be thrown upon me, yet the God of Truth whom I ſerve herein, and labour to pleaſe more than Man, will maintain that peace and ſatisfaction I have always had in this undertaking, and in his time will make his People truely ſenſible, who are indeed the Troublers of our Churches.

As to the Confeſſion Mr. *Keach* hath lately made in Print in Anſwer to the determination of thoſe Seven *B*rethren, it is ſo ſcarcely to be ſeen, that it gives not ſatisfaction to us that are in *London*, and therefore we doubt the Countrey Churches can know but little of it, the principal part whereof appears as much if not more, a covering of his tranſgreſſion, than a confeſſing and forſaking of it; for the ſame matter of Slander he caſt on the firſt *B*aptized Churches, which he now owneth to be a wrong to them, he hath transferred to ſome other Churches of a later date, to excuſe or juſtifie himſelf; notwithſtanding our later printed Confeſſion of Faith, and alſo the unanimous Agreement of the Elders and Meſſengers ſent from and concerned for more than an Hundred Congregati-

ons of the ſame Faith, who met in *London* in the year 1689. does otherwiſe witneſs, and is contrary to it. But ſeeing it is not my Buſineſs to treat of the other part of the printed Paper of determination; I ſhall alſo leave the full diſcuſſion of this matter, as pertaining to it and others to examine, and ſhall only farther ſay, that had his Confeſſion proceeded from a real Sence of his Sins and true Repentance, with a ſincere deſire to ſatisfie all whom he hath wronged; I cannot believe he would have paſſed over, as he hath with ſilence, the publick wrong he hath done to me; and therefore, till he hath made me ſome publick, reaſonable and equitable ſatisfaction, he cannot appear to be an honeſt Man in Religious Things.

To conclude, Whatever Mr. *Keach* and his Vindicators may think, yet God is not honoured with ſuch methods of Reformation (as they have taken to promote their practice of common Singing) if it were true, as this is falſe; and therefore it greatly behoveth them to reform their Immoralities, and manifeſt themſelves to be more upright in Religious Things, and then they will be fitter to reform others. And could I ſee them truly repent of the Folly they have committed in God's *Iſrael*, and ſincerely returned unto the Lord, I hope I have learned, and ſhould according to my meaſure of Grace, imbrace them in the Bowels of Jeſus Chriſt as if they had never done me wrong: in the mean time, I can truly ſay, I bear Charity in my Heart to their Perſons, and to all Men, tho' I hate their Immoral Falſhoods and Unrighteouſneſs.

Poſt-

Postscript.

A Copy of a Letter sent to Mr. Benjamin Keach.

SIR,

I Have some Intentions to clear my Books I last published, and my self from the wrong received by some Persons putting their Titles in the printed Paper annexed to the Narrative of the last Assembly; and being willing to facilitate in the way of Righteousness an end of our present difference, I intreat you (concluding you have e're this made some inspection into my Books) within two Weeks time (if the Lord please to spare us) to send me any thing you can find of Mistake or Errors in my Citing your words, or any others, or in matter of Fact relating to our present Controversie, that so I might take this convenient opportunity publickly to correct it; and in this may manifest as well as in other things, that I labour to keep my Conscience void of offence both towards God and towards Man: which is all from

your real Well-wisher, tho' opposite to your E-
rours,

July 6. 1692.

Isaac Marlow.

To the Letter aforesaid, Mr. *Keach* ret-
this Answer; viz. *That he had nothing t-*
to it.

Witness our Hands

John Lit-
Isaac Tw-

Having received that Answer from Mr. K-
and hearing nothing farther from him of tha-
ter, there is reason to conclude he could not
any Errour or Mistake in my Citations of
or in matter of Fact, in all I have wrote or
ed in Print against him. But yet on anothe-
thor, *viz.* Mr. *J. C.* I find in my *Truth cl-*
or Narrative of the Rise, &c. page 22.
bottom there is this, *Note the word* Hudo-
Englished in that Pamphlet, which word [
phlet] I desire all that have my Narrat-
blot out, and write Page instead thereof
be not already altered, as they were in so-
them before they were published.)

But to return, although Mr. *Keach* had nothing to ſay in anſwer to my Letter before recited, yet he hath ſince been pleaſed to ſend me a few Lines to deſire me to deſiſt Printing; telling me that he had received ſome Writings out of the Countrey about the preſent Controverſie, and that I ſhall hear and ſee enough very ſuddenly; and alſo deſires me, that if there is any matter of Fact or Perſonal Reflections concerning him or any others in my Writings, that I would let nothing of that nature be done, till the accuſed and accuſers come Face to Face in the hearing of proper and fit Perſons, according to the Rule of the Goſpel; to which I have this to ſay.

1. It's proved in my Narrative, how Mr. *Keach* hath before refuſed to put an end to our difference (reſpecting my Charge againſt him) in an equitable way; and it has been hinted how faulty he hath been in his late Confeſſion, and therefore I look on what he here ſaith to be but trifling with me, (as he did before for many Months) either to gain time, or to facilitate ſome petty deſign; for how can any imagine he ſincerely intends to make me equitable ſatisfaction, in caſe I could prove him guilty of any new publick Crime, when he hath not made the leaſt acknowledgment of any wrong he hath done me, tho' his groſs abuſes are firmly proved againſt him by Faithful and very Credible Witneſſes, and undeniable Evidence out of his own printed *Book*.

2. See-

2. Seeing that those Seven *Brethren* dwell in the Countreys far from one another, and divers of them very remote from *London*, the Case cannot be easily brought to a private hearing with the Persons chiefly concerned in the printed Paper of the Determination.

3. I know of no Gospel Rule that requires an Immoral Wrong publickly done in Print, and of general Concern to all the Members of our Churches, should be privately smothered up between a few *Brethren*, when the hazard of many Churches welfare depends upon it.

4. As to his boasting and threatning words, that he hath received some Writings out of the Countrey, and that I shall hear and see enough very suddenly, I shall only say, That as he, and all his helpers, have not yet really answered what I have wrote in my former *Book*, called *Preliminal Forms*, &c. so I have reason to believe, that both that and my last Treatise, Intituled, *Truth Soberly Defended*, &c. whatever noise they may raise against them with their Tongues and Pens, will stand the Test with them, and all Men, by the Word of God against their common way of Writing; but if they begin to find out such Arguments as to burn my *Books* with Fire, I must confess it will consume them, but can never extirpate the Truth of Christ professed therein, so long as we have our *Bibles*.

Isaac Marlow.

A Tru

A true Copy of a Paper delivered me to be Printed, by the Persons whose Names are set unto it.

WHereas our Brother *Marlow* hath Printed in the 22d page of his last Book, called *Truth cleared, or a brief Narrative of the Rise*, &c. some account we gave him in writing of what past between Mr. *John Christopher* and us in the 18 and 19 Lines whereof are these words, (*viz.*) *And he had two there* [*i. e.* Greek Testaments] which had Latin on one side, and Greek against it with Marginal Notes, which Mr. *Christopher* reported abroad, as he also told us on the 18*th* of *July* 1692. That it is a Lie, for he had but one that had Latin against the Greek; but we thinking it hard to be charged with a Lie for so small a Mistake, asked him wherein the injury lay? He replied, *it looked as if he could not understand the Greek unless the Latin were against it*, (or words to that effect:) but we cannot apprehend how his having two such Testaments renders his Learning more suspicious than if he had but one. However to satisfie him in this point, we do clear him to the World of having any more than one Testament with Latin against the Greek that we know of, the other being all Greek, yet what we said as to the number, is true. And altho' Mr. *Christopher* assert-

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ed to us, That he offered us to form the Verb *Hudo* if we would ſay we could not, yet we do affirm he did evade it, after our repeated deſiring him to do it; and we are the more confirmed in our Belief that he knoweth he cannot derive *Hymneſantes* in *Matth.* 26. 30. and *Mark* 14. 26. from *Hudo*, ſeeing in this our laſt meeting with him, we both, and another Perſon there preſent, preſſed him much to form it, and he then likewiſe evaded it. And it is worth the noting, That he told us That *Hymneſantes* might come from *Hymnos* (as Brother *Marlow* ſheweth) as well as from *Huda*, which he affirms; and it being objected to him, that then it was at beſt but an uncertainty, he replyed, You hit it; whereby he ſhews what weak grounds he hath for his poſitively contradicting in his Book what he thus aſſerted to be uncertain.

Witneſs our Hands, { *Stephen Carleſs*, *Luke Leadam.*

Advertiſement.

THE Book within mentioned, called *Truth Soberly Defended, in a Serious Reply to Mr.* Benj. Keach's *Book, Intituled, The Breach Repaired in Gods Worſhip*, &c. and to divers others, is price Bound 1 *s.*

The Book alſo publiſhed by the ſame Author, Intituled *Prelimited Forms of Praiſing God, vocally ſung by all the Church together, proved to be no Goſpel Ordinance*, is price 6 d.

There is alſo publiſhed a Book, entituled, *A Treatiſe of the Holy Trin-unity*; in two Parts. The firſt aſſerteth the Deity of Jeſus Chriſt and the Holy Spirit, in the Unity of Eſſence with God the Father. The ſecond, in defence of the former, anſwereth the chiefeſt Objections made againſt this Doctrine. By *Iſaac Marlow*. Price Bound 10 *d.*